6. *Wanyani*: this large double basket was half of which fits over the other like a cover, is now very common among the Yao; it was copied from the Swahili *kipanande*. The body is made in the same way as the other baskets, but each half has a broad rim of wood which is always not profusely into patterns (Pl. XVI, fig. 13, and Pl. XVII).

4. *Chimanda*: this bear trap, a small hemispherical basket reinforced waterproof by smearing with a sticky substance prepared from the pounded stem of the *mpoza* tree or from the root of the *mpoza* plant mixed with charcoal (Pl. XVI, fig. 12).

5. *Limpopolo* (*Impo*, Chin.): the bow structure made in the shape of *chilongo*, but the strips of bamboo forming the warp and the weft are of different thicknesses, so that spaces are left for the fluid to run through (Pl. XVI, fig. 14).

Mats. In years gone by the Yao made a rough kind of plaited matting of split reeds called *chipanda*; it is not seen today. Another type of mat seldom used today is the *kalaka* (*chiko*, Chin.), made of a number of reeds of equal length bound together by several rows of interlacing string (Pl. XVI, fig. 7). Reeds are also used to make the *ngwao* (*ngwao*, Chin.) (Pl. XVI, fig. 10). When dry they are split and flattened out with the smooth surface all on one side. A number of reeds so flattened lying side by side are then sewed together with native string, and form a close, smooth mat for sitting or sleeping.

More made of plaited strips of sun-dried palm leaf are now in common use, the art of making them, I believe, having been introduced from the coast. Large mats of this kind called *kanda* are used in the chief's courtyard (Pl. XVI, fig. 9). Smaller ones called *mikeka*, or by the old people *mikoyo*, made from the leaf of the wild date palm, are used for sleeping (Pl. XVI, fig. 6). Since the advent of the European, mat making has become an important industry, and *kanda* and *mikeka* are to be found in every European house.

A still finer kind of mat, slender in plan and stained in patterns, has lately been introduced by the Swahili. Red and black dyes are generally used; the red is either *ngwao*, or a stain called *mkanda* prepared from the bark of a tree called *mundu*; the black dye is made from the root of a vine, *Mwanga* (*chiwa*, Chin.), the *kiti* bean.

The matting made of these strips of palm leaf is in the form of a ribbon from three to six inches wide, according to the fineness of the strips. The ribbon of matting is sewed into the form of a cylinder by plaiting the edges of the ribbon together in a large spiral. This cylinder of matting is then cut down one side and laid flat, and the cut edges finished off with a plaited mat border (Pl. XVI, fig. 8). It will be seen that, owing to the way they are made, these mats are never quite rectangular. The ribbon of matting used for the circular mats is sometimes still coiled round and round in a flat spiral fashion.

Cloth. The Yao in years gone by made a woven cloth, but the art has long since died out, and I have never seen a piece of native-made cloth. I imagine, however, as bark-cloth is still worn by the poorer people, that the native-made woven cloth was only worn by the few, probably the chiefs. The native cloth was exclusively bark-cloth, worn, as I

* The name, a list.